

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.20.B_82.01.21.A]

Śrīla Śrīdhara Mahārāja: ...reflected itself in the heart, unjust, very cruel. Then Nanda took Him on his lap and untied: in this way, could not be tied.

So *Veda*, the *Upaniṣads* says, *ucatiṣtha dasangalam* [?]

Whatever you can conceive to be the perfect He's exceeding over that by twelve fingers, transcendental. He won't come under the jurisdiction of your any conception however high of height it may be by nature. It is always transcendental. Whatever height you may reach, still He's above that. Hare Kṛṣṇa.

So whatever achievement we have, if we can connect with Him, He's all in all, He's the owner, He's the enjoyer, it is His, He's the owner, He's the enjoyer. I also belong to Him. Only with this sort of conception you can come to your normal position. Otherwise you're suffering from diseased knowledge, false knowledge. If you want proper adjustment with the Absolute you are to set yourself in such similar position. You belong to Him. Everything belongs to Him. He's by Himself and He's for Himself, by itself and for itself. He's at the root of everything and He's the future of everything. In this way we're to adjust ourselves with the Absolute, then we can hope to come nearer to Him. Otherwise we are going far, far away for our selfish attainment.

Gaura Haribol. Gaura Haribol.

No standard can measure Him in any respect.

Mr. Einstein has said that, "A thing as it is and something more."

The measurement, what is the measurement and something more. He's going or He's diminishing, that must be added there. What it is, it is not that, it is some qualification, some more qualification should be added there, you limit in the Infinite. What a thing is and not only that thing but something more to be added there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol.

The possibility and prospect should be added in a particular thing when you're going to calculate. This is the length, breadth and height, then something more you are to add there for its possibility. Every second changing, everything changing, and by the whim of the Supreme Will depending: everything for its existence on His Divine Will and environment and whole environment of the Divine Will. So uncertain, nothing is certain here because it depends on the sweet will of Him. So without calculating Him your calculation is not perfect. The Supreme Will at the back of everything, whatever you can go to calculate. Something more you have to add there because it is dependent on some other force. The calculation of the sun, the planets, the *brahmāṇḍa*, and whatever it is, all changing, based on His Sweet Will. No definite calculation or gain can do.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whatever, wandering through the different stages of life according to our past *karma*, wherever we are placed, whatever qualification we have got, we are to surrender to the

Infinite, to the Absolute Will. And that can take us nearer to His plane, *karmārpaṇa*; then *jñāna-miśrā*.

So here in India that hedonist, or worshippers of many gods there are, but in the end the connection is *mantramic*, “Whatever I have done, the result, the consequence I’m offering to Kṛṣṇa.” This Durgā *pūjā*, this *pūjā*, that *pūjā*, so many *pūjās* are done, and after finishing the whole ceremony there is one connection, one *mantra*.

_____krte tat karma phalam [?]

“Whatever I have done, the result of the consequence of this I am offering to Kṛṣṇa.”

Sri krsnaya samarpitam astu [?]

The link is there. According to my whim, my mental tendency, I’m bound to do something. But the *ṛṣis*, the well-wishers, the guardians of society, spiritual society, they have given the link there. “Connect it, whatever you do, connect it with Kṛṣṇa.”

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
[*yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*]

[“O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me.”] [*Bhagavad-gītā*, 9.27]

So *Rāmānanda-saṁvāda*, the basis was begun with *varṇāśrama*, then next the Kṛṣṇa *karmārpaṇa*, because indirectly *varṇāśrama dharma* connected with Kṛṣṇa everywhere. But to feel direct connection with Kṛṣṇa with all the results, all the fruits, that is one step higher. And then, to give up that and to accept the conscious plane dismissing the material energy, that no faith in the material energy. But spiritual energy, that is more efficient and powerful, we should take to that. And placed in such a plane of spiritual substance, I’m spirit. I’m nothing to do with matter.

Samah sarveṣu bhūteṣu [*Bhagavad-gītā*, 18.54], I am *brahman*, I am *cetana*, I am conscious, and my necessity with the material energy is nil. So attainment of material acquisition, or loss, both, I won’t be affected by that, by the loss and gain of the material plane, *mad-bhaktim labhate parām*.

“He’s eligible from that basis, he’s eligible really to seek Me, to search after Me, when the charm of material acquisition disappears from his heart totally. He has got a better position.”

But Mahāprabhu says, “*Eho bahya* [*Caitanya-caritāmṛta, Madhya*, 8.59], this is also lower conception. Go higher, deeper. This is also superficial. *Mad-bhaktim labhate parām* [*Bhagavad-gītā*, 18.54], he has not attained any devotional attraction there, but only independent of material loss or gain. But that does not mean, withdrawal from the negative side does not mean that he has attained some position in the positive world. So *eho bahya*, this is also superficial, go further.”

Then he came, “*Jñāna-sunya-bhakti*, the taste for Kṛṣṇa *kathā*, for the tidings, for the narration about the *līlā* of Kṛṣṇa. Wherever he may be posted, in whatever shade of life he may be posted. But if he’s seen to have some taste, his liking the Kṛṣṇa *kathā*, the story of Kṛṣṇa is very pleasing his heart.”

“Here you are,” Mahāprabhu says. “*Eho bahya, age kaha ara*. Now I admit that when taste for Kṛṣṇa *kathā* is to be traced in any *jīva* it is a sure, positive link, independent of his external position, wherever he may be. He may be a beast even, Hanumān, Garuḍa, but the taste, the partiality, likeness for Kṛṣṇa; that is to be traced in his heart. Here it has begun. Then go further.”

Then from this to *śanta-rasa*, then *dāsyā, sākhyā, vātsalyā*: in this way.

Gaura Haribol. Nitāi Gaura Haribol.

Ha, ha. Cold! Ha, ha, ha. Now feeling hot, now cold, ha, ha, ha, what to do.

Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

See the position, the stable position of this material world. No dependence, now this, now that. Hare Kṛṣṇa. Hare Kṛṣṇa. From here we are to begin, in such unsettled position. And such things also may be felt when one is well established there.

yata dekha vaisnavera vyavahara-dukkha, niscaya janiha sei parananda sukha
[*visaya-madandha saba kicchui na jane, vidya kula, dhana-made vaisnava na cine*]

[“When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaiṣṇava. (One should not think, however, that because a devotee does not consider these things important that he is therefore ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord’s mercy to everyone, regardless of their social position.”] [*Caitanya-Bhagavata, Madhya, 9.240-241*] [*Gauḍīya-Kanthara, 3.49*]

If Kṛṣṇa’s will is at backing direct, then everything is possible. Even Kṛṣṇa Himself, He’s being the prey of the arrow of that Jarā, hunter. But that does not harm His Absolute position in any way, He’s such. He’s not bound to show His invulnerable aspect towards us.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."]

[*Caitanya-caritāmṛta*, *Madhya-lilā*, 21.101]

This is *aprākṛta-svarūpa*, *adhokṣaja*, transcendental. And then *aprākṛta* means very similar to *prākṛta* but not *prākṛta*. That is fifth and last and highest stage, *Śrīmad-Bhāgavatam* says. That His fullest play is to be found even in connection what we think to be non harmonised. What cannot be harmonised with His real character that is also found within the harmony. That is His highest, the nature of highest harmony is such, to make the impossible possible, in all phases. In vulnerability, in morality, in many other aspects what is thought to be the most nasty: that may be most pure in purity coming in His connection. There the perfection of the Absolute's pastimes. Whenever anything is getting His connection, whatever show or whatever sort of play it may show, that is alright. That is alright because it has His connection. So filthy things, the minutest gets the quality of the greatest, of the biggest, most filthy, that can get the position of the purest. He's so miraculous. He's mystic. He's miracle. So when in His connection, everything, the meanest thing is highest. And without His connection the purest thing is the most mean. He's such. His characteristic is such.

"I'm everywhere, I'm nowhere. Everything in Me, I'm in nothing. So I'm beyond all your comprehension and calculation. That means that you are accustomed to calculate and conceive things in a particular way, I'm far, far beyond that."

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"I am so, I am so, I am so. I am everything. I am this thing, that thing. I am everything. Still, whatever you can think about Me, that is in My small part. I am such."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu gandhi mṛdu smitam etad aho
madhuram madhuram madhuram madhuram*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karṇāmṛtam*, 92]

Bilvamaṅgala Ṭhākura. "His conception, His figure is very sweet, very sweet. *Madhuram madhuram vadanam madhuram*, His face, sweeter than His body, *madhuram madhuram*

vadanam madhuram, His figure, His conception. Then His conception of His face: face is the mirror of the heart, that is very sweeter. *Madhu gandhi mṛdu smitam etad aho*, and then the smiling on the face that is very, very sweet. *Madhuram madhuram madhuram madhuram*. Then what should I go to say and narrate, everything sweet, sweet, sweet, sweet!”

There he ends, Bilvamaṅgala.

Sweetness, existence, then knowledge, categorically different from existence, then *ānandam*, sweetness, that is also categorically different, from consciousness as well as mere existence. That is fulfilment, *sat-cit-ānandam*, *sat-cit-ānanda-vigraha*. *Ānandam*, sweetness is the original substance, and it presupposes conception, and that presupposes existence, *sat-cit-ānandam*. *Ānandam* is the integer, *akhila-rasāmṛta-murtiḥ*, in its variegated nature, harmonised one whole. Plurality and unity harmonised.

Hare Kṛṣṇa. Gaura Sundara. Gaurāṅga Sundara.

Today _____ with me! _____ [?]

“The responsibility is Mine. You go on taking the Name, as much as you can, especially that of Gaurāṅga. The rest you leave with Me. I’m responsible. You obey My order.”

But our sceptic mind won’t allow. I want to make progress calculating every inch whether which side I’m being taken in. We are a child of that particular soil, without calculation of our interest. We won’t take a step forwards. We’re very reasonable and very judicious. Is it possible to become a fool, un-relying beggar? What is this?

acintyāḥ khalu ye bhāvā na tāms tarkṣya yojayet
[*prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*]

[“That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension.”] [*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva, 5.22*]

It is above your calculation. What really you want for, that is not within your calculation. That is above calculation. Our calculation is fruitless, meaningless there. Really, what is your inner aspiration, your calculation can never guide you there, it is something more. That calculation path you are to shun, to abandon: and take another path, of faith. Faith: that is necessary, your faith also very meagre. To infinite possibility how your faith can conceive? How good, how noble your faith can conceive? That is also within limitation.

But there are things you’ll be astounded to think, as Swāmī Mahārāja told to Acyutānanda, “You’ll faint.” Your understanding can never reach that standard. Such great things are there. So please give up that mania of depending on your calculation, your reason, judiciousness, all these things. Give up this shackle, undesirable shackle. Faith also very meagre, how much you can put faith in? It is more and more infinite, and your internal aspiration for that. So give up the calculative life. Come to faith, and try to increase the boundary of your faith, only in the company of the *sādhus* who are dealing with that faith substance. Leaving life of calculation, come to increase your faith in the

association of those that are making cultivation about faith. Connecting yourself persons with higher and higher faith, there your fortune lies, and never otherwise. The shackle of your calculation, this *buddhi*, the consideration of this, this is a cage, a nasty cage. Break it down, smash it. Come to faith; that can emulate your fortune really, in the standard of the infinite. That is the standard to measure the infinite: only faith. That is also very little, new. Still, by developing that side you can come out of this cage, the cage of knowledge, the knowledge within the cage. Smaller cage or higher cage, bigger cage, it is cage after all.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...from that independent plane. Some connection of that independent plane enters. That can enter here but we cannot reach there. So in that *nirguṇa*, *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti* then *śraddhā*. *Śraddhā* means faith, of a lower order faith, *śraddhā*, and it can be developed in different ways.

*ādau śraddhā tataḥ sādhu-saṅgo' [tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premaḥ prādurbhāve bhavet kramaḥ]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”]

[*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

It can be nurtured within a favourable company and then it grows. And independent of our calculative worldly prospect it passes through, *śraddhā*, *sādhu-saṅga*, *anartha-nivṛttiḥ*, then *ruci*, *āsakti*, then *bhāva-bhakti*, *sneha*, *mana*, *praṇaya*, in this way it vanishes. It disappears into the will of Kṛṣṇa in the *svarūpa-śakti* kingdom, and feels, it can feel, the heart, the faith will arouse some feeling within us, *hṛdaye nābhya nujñāto* [*Mānu-Saṁhitā*, 2.1]. The heart, the inner thirst: that will be quenched. That will say that, “I have come in a proper soil.” The inner most feeling of our interest, the inner most interest: that will come as evidence to me. “Yes, I’m going home, sweet, sweet home. I feel that I’m going to home. I am come to home.” That inner evidence, *hṛdaye nābhya nujñāto*, from the core of the heart the approval will come, “I want this. And whatever acquired environment so long has been thrust on me, that I want this: that I rejected. But now I feel that my real want is going to be satisfied. Our real self will come out, that yes, this is my home.” That will be the evidence, *hṛdaye nābhya nujñāto*, the heart’s approval. The core of the heart will come to approve.

...

Kālidāsa in *Śakuntalā*, one of the very notable dramas in ancient India in Sanskrit: *Śakuntalā* of Kālidāsa. When history, *Śakuntalā* she was brought up in an *āśrama*. And Mahārāja Dusanta he went hunting and there he met *Śakuntalā* and he was charmed with her beauty or nature anyhow. Privately they married in *gandharva* style. But *Śakuntalā* was left there. And suddenly *mahārṣi* Durvāsā visited that *āśrama*. All absent, engaged in some duty, and *Śakuntalā* she was sitting absent minded thinking about her future and the king. Durvāsā, he was of very angry type. You know that Durvāsā from Ambarīṣa *uvāca*, easily enraged and cursing. So he came and also perhaps begged something for him, but she was unmindful, could not hear, so gave her some curse. “You are thinking whom he will forget you totally.” So that was with Dusanta.

In the meantime *Śakuntalā* felt that child in her womb and when that was out *mahārṣi* Karna, the *āśrama* leader, he with two of his disciples and one old lady sent her to Mahārāja Dusanta. They went there but the king forgot the whole thing as the result of the curse of Durvāsā Ṛṣi. He could not remember anything.

And another thing, miraculous incident, the king gave his ring to *Śakuntalā*. “This is my presentation to you. Whenever necessary you will show, use it.”

_____ [?] The curse of the fortune also! When going *Śakuntalā* confident that, “His ring with me, king’s ring.” But when she took bath on the way of her journey, some fish at that time took off that ring and he swallowed that ring, the fish.

So *Śakuntalā* went there and the king forgot everything. *Śakuntalā* asked the *brahmacārīs* of the *āśrama*, they put the question. The ministers and so many gentlemen in the court totally refused them, “I don’t know anything about such agreement. It is impossible.”

Then they asked *Śakuntalā*, “You plead for yourself. She does not like to hear us, no.”

Then *Śakuntalā* tried and perhaps she related also the circumstance in the environment and things that happened. And also perhaps it was informed that his child is in her womb. But still he could not remember and could not recognise. So wholly frustrated, disappointed, what to do, and about to come back.

Then the priest of the king told, “You Mahārāja, she says so earnestly that we cannot disbelieve her. But one thing may be done. You have no child, but she says that she’s with child, put him under the care of your priest, put her under the care. And when she will give birth to the child he must be your heir and royal signs must be seen in his body. It will be detected there like that.”

With the advice of his priest, minister, Mahārāja arranged like that. “Alright, take her to the house of my priest, *brāhmaṇa* priest, there she will be allowed to stay.”

And then, those that came, one old lady and two *brahmacārīs* of the *āśrama*, they left her to her fate and they went away back to *āśrama*.

Then *Śakuntalā* when she was led to the house of the *brāhmaṇa* priest she was so much disheartened and disappointed she prayed to the Lord. “I’m not untrue and such is my fate. Oh mother earth, give me shelter in your lap. I don’t like to show my face in such position of insult and disregard.”

At the same time there was some miracle. *Śakuntalā* was born from a Ṛṣi in the womb of Urvaśī. Suddenly Urvaśī appeared and took her above, up, it is mentioned, in the heaven.

Then the priest who was guiding her, he came and described, related the thing, “An astonishing incident, some lady with halo, with *jyoti*, like lightening she appeared and took her and went up: a most astounding event.” What to do, he finished anyhow.

After a few days one fisherman is caught by the police, that he came to sell the ring. He caught a fish and when cutting he found the ring in the belly of the fish. And as he came to sell it to a shop the shopkeeper saw that there is some stamp of the name of the king there. So he told the police and the police caught the fisherman, and took to the king with the ring.

In the meantime, I forgot to say, when Durvāsā was casting his curse he's going away, the two other she friends of Śakuntalā they were coming from some business, or from the river after bath, or anyhow. They heard that already that Durvāsā has cursed her, and they fell to the feet of the Ṛṣi, "What have you done? She's innocent. You have cast a curse on her. Be propitiated."

Then by their request the Ṛṣi told, "That if she can show any sign to the king then the king will again remember the whole thing."

They were confident then, "That yes, king's ring with her, and she may show then everything will be clear."

But the ring was taken off when going in the river while taking bath.

Now the ring has come to the king, the whole thing came in his mind, and he began to repent. "What mischief I have done. The innocent lady and she's with child. And I have no heir. My heir is with her. And I have so rudely and with ingratitude I have done so much wrong to her." He began to: now no rest, no sleep, no relishing any food, he was repentant. Anyhow what to do, it is finished.

Then he was invited by Indra to help him in his fight with the demons. Dusanta went to help. When coming back after finishing the battle in the *āśrama* of Kaśyapa he found a boy, grown up boy, after, boy of seven or eight, something like that, he's fighting with a lion...

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